

# *Reflections of Redemption*

Essays on the Weekly Torah Reading and Moshiach,  
Based on the talks of the  
Lubavitcher Rebbe,  
Rabbi Menachem M. Schneerson

Reprinted for Parshat Ki Teitzei, 5783  
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“5783 - YEAR OF HAKHEL”

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ben Horav **Yitzchok Elchonon Halevi** הי"ד  
**Shgalov**

Passed away on 21 Tamuz, 5766

Reb **Dovid Asniel** ben Reb **Eliyahu** עי"ה  
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Passed away on 5 Sivan - Erev Shavuot, 5765

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Passed away on the second day  
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ת. נ. צ. ג. ה.

**AND IN HONOR OF**

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<http://www.torah4blind.org>

e-mail: [yys@torah4blind.org](mailto:yys@torah4blind.org)

**Rabbi Yosef Y. Shgalov,**

**Executive Director**

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*of*  
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by  
Rabbi Dovid Yisroel Ber Kaufmann, Ph.D

# Teitzay

## THE FINAL PAYMENT

*A laborer must be paid on time for his work. Why has not G-d paid the Jewish people for their Divine service throughout the centuries? One gets paid only when the job is finished. The job of the Jewish people isn't done until we finish the Divinely ordained task of making the world a dwelling place for G-dliness. The task requires the combined effort of all the Jewish people. When the task is completed, all the Jewish people will be paid, at the time of the resurrection of the dead. The abundance of material benefits promised throughout the Torah is not payment for the mitzvos. It will only facilitate mitzvah observance and Torah study. There is a difference between a worker and a servant. The Jewish people have characteristics of both. The revelation of G-dliness is itself our compensation.*

This week's Torah reading, *Teitzay*, contains the commandment to pay a worker on time. "You must give him his wage on the day it is due and not let the sun set with him waiting for it." Our Sages tell us that G-d Himself fulfills His commandments, doing, as it were, what He tells Israel to do. Frequently the Sages compare the Divine service of the Jewish people – their Torah learning and performance of mitzvos – to the service a worker performs for an employer. The reward for the mitzvos is the "payment." G-d – the Employer, so to speak – compensates His laborers – the Jewish people.

Therefore, as soon as a Jew performs a mitzvah – completes a job for his Employer – G-d should immediately pay him for his "labor." After all, G-d Himself decrees, "You must give him his wage on the day it is due" and not wait until the next morning. Why, then, does G-d delay payment, waiting until "tomorrow" – until the

World to Come – to reward the Jewish people? For, as the rabbis note, “Today is the time to perform the mitzvot, and tomorrow is the time to receive payment.” Even a complete *tzaddik* – a perfectly righteous individual – must wait.

Perhaps G-d is not obligated to pay an individual until after he has left this world, and the spiritual task has been completed – just as an employer does not have to pay someone until the work is done. All the days of our lives we are indentured to G-d’s service. We must serve G-d every moment, always fulfilling His commandments. And since G-d assigns each Jew his or her own particular spiritual task, how can we say we deserve a reward in this world? Every mitzvah is not an isolated act, but just part of the assignment. It takes a lifetime to achieve one’s spiritual purpose. That being the case, payment comes due only when the job is done. The reward comes when our life’s work is finished.

This answer works if the World to Come is a wholly spiritual existence. When a person leaves this world, completes his mission, he enters into Paradise immediately to receive his reward. But Judaism teaches us there will be a resurrection of the dead – a time of renewed physical existence. That will be the time of payment, when we will experience a **physical** reward for the mitzvot we have done. Jews have faithfully observed the commandments over the many centuries. All the Jews throughout history have been waiting for our generation, the time of Moshiach and the era of Redemption. Surely payment for our “accounts receivable” has been delayed an extraordinarily long time.

Again, we can ask: Since a laborer must be paid **on the same day** he earns his wages, why has G-d delayed paying the Jewish people the reward for their mitzvot? Where is Moshiach?

The answer lies in the very purpose of creation. G-d desired to have a dwelling place below, here in the physical world, the lowest

realm of existence. But the Divine Light can illuminate this world only through the actions and Divine service of the Jewish people during the time of exile. Every mitzvah done by a Jew purifies himself and his environment, drawing down Divine Light into the world. Thus, it is only the combined actions of **all** Jews throughout **all** the generations that purifies the **entire** world. The job isn't done until we finish the Divinely ordained task of making the world a dwelling place for G-d.

This state of perfection will occur during the days of Moshiach. More precisely, we will achieve the goal when the Resurrection of the Dead occurs, which follows Redemption. Therefore, the combined effort of **all** Jews throughout all the generations constitutes one task performed collectively. One payment is due to all the workers, that is, all the Jewish people, at the time the job is finished, namely, the Resurrection.

This explains why payment for our Torah and mitzvos will come in the future – the very near future – in the days of Moshiach and the Resurrection. Payment is due to the Jewish people collectively, as one entity. We are not rewarded immediately for our **individual** efforts to make the world a dwelling place for G-dliness. We are rewarded only together with all the Jewish people, when past, present and future unite.

Now, the Torah frequently assures us that we will receive an abundance of material benefits as a reward for observing the mitzvos. But such physical advantages are not the final payment for the mitzvos. Rather, G-d guarantees that if we observe His commandments **with joy**, then He will remove all hindrances and obstacles to our observance. That is the ultimate reward. To help facilitate observance of the mitzvos in the most beautiful manner possible, G-d will provide plenitude and prosperity. The abundance of wealth and creature comforts exists to strengthen our ability to learn Torah.

That being the case, the abundance of material benefits promised throughout the Torah is **not** payment for the mitzvos. It is a secondary matter, resulting from the kindness of G-d to the Jews because they fulfill His commands with joy. The goodness we receive on the physical level actually enables us to achieve more and work harder in our Divine service of learning Torah and doing mitzvos.

Of course, when the Sages compare payment for the mitzvos with an employer paying his workers, they are not limiting that “payment” to the World to Come. The material benefits – the manifold “creature comforts” – we are to receive in this world are also part of our compensation.

Perhaps a better analogy is to compare our Divine service to the laws concerning a Hebrew servant. A Jew becomes a slave for financial reasons: because of poverty he sells himself or because of theft the Jewish court assigns him to a master to pay off his debt. For whichever reason a Jew enters into servitude to another Jew, the master has certain obligations. He must feed, clothe and house his fellow Jew, who is working for him. Similarly, when the Jewish people are involved in the Divine service of transforming this world into a dwelling place for G-dliness, G-d Himself, our Master, must provide for our physical needs.

But this obligation of the master (or employer) is not payment for services rendered, so to speak, but part of the cost of “doing business.” Indeed, a servant doesn’t get paid altogether. So, is our Divine service that of workers or servants?

In truth, our Divine service is partially that of a worker, partially that of a servant, but mainly that of a **partner**. Thus the reward for a mitzvah is not separated or detached from mitzvah. It’s not that we do a mitzvah and get something else, like wealth, in return. Rather, the reward is part of the Divine service itself. G-d handed

over His world to the Jews so that, through our Divine service, our observance of the mitzvos, the inherent G-dliness within creation would be openly revealed. The revelation of G-dliness is itself our compensation.

The result is that G-d takes pleasure, as it were, from having a dwelling place in the physical world, and the Jewish people take pleasure from the revelation of G-dliness that occurs as a result of their efforts – their Divine service. Indeed, the Jewish people become a partner in the actual work of creation, for their actions – their mitzvos – cause a revelation of G-dliness in the world itself, making it a fit and proper dwelling place for the Divine Presence.

*(Based on Likkutei Sichos 29, pp. 138-144)*



## The Announcement Of The Redemption

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All of the above<sup>1</sup> receives particular emphasis in the month of Elul of the year Hey-Tuf-Nun-Sin-Aleph,<sup>2</sup> the first letter of which also forms the word "**Tinasay**," which has the dual meaning of "you shall be exalted" and "you shall be married" in command form. This<sup>3</sup> is relevant both to the revelation and coming of Moshiach, who "shall be **exalted**... very high"<sup>4</sup> and to the **marriage**<sup>5</sup> of the Jewish people and G-d that will take place in the days of Moshiach. In the language of the *Yalkut Shimoni*: "The year in which Melech HaMoshiach will be revealed... he will stand on the roof of the Temple and say, Humble ones, the time of your Redemption has arrived."<sup>6</sup>

\* \* \*

The students of the Yeshiva are called "**Temimim**"<sup>7</sup> because they learn "the Torah of G-d, the revealed Torah and the Torah of

1. [This passage occurs in a discussion about the month of Elul as the last month of the year, and therefore the time for an honest accounting (soul-searching) and completion of the "marriage" between G-d and the Jewish people. The latter concept is raised because the name of the month - Elul - is a Hebrew acronym for "I am for my beloved and my beloved is mine." These two ideas are related to the times and the impossibility of a delay in the fulfillment of the promise that Moshiach's coming is imminent. Translator's note.]

2. [The letters used to designate the year in which this is said also form the word "Tinasay," which means to raise up or elevate. Translator's note.]

3. ["This" refers to the two concepts mentioned in note a. Translator's note.]

4. Yeshayahu (52:13).

5. [The word for marriage in Hebrew, "ni-su-in" is etymologically related to "tinasay," meaning to elevate. Translator's note.]

6. Yeshayahu, remez 499.

7. [The word "temimah" has the meanings of whole, perfect, innocent, upright, etc. By learning both the revealed aspects of Torah as well as its inner dimension, Torah study is itself whole, perfect, etc. Translator's note.]

Chassidus **temimah**."<sup>8</sup> The learning of the inner aspect of the Torah, with intellectual comprehension, moreover, resembles and is a preparation for the situation of the days of Moshiach, when "Israel will be extremely wise and know the hidden things and comprehend the knowledge of their creator, etc."<sup>9</sup>

These students are therefore called "**the soldiers of the house of David**" who overcome the position of those who "revile the footsteps of your anointed." Their work reveals and brings Moshiach ben David in a way that "Blessed is G-d forever Amen and Amen."<sup>10</sup>

This period (described at the conclusion of this Psalm) has already reached a conclusion after the accomplishments and work during the forty years since the *histalkus*<sup>11</sup> of my sainted father-in-law, the Previous Rebbe, the leader of our generation. We have spread the wellsprings outward in such a way that "G-d gives to you a heart to understand and eyes to see and ears to hear,"<sup>12</sup> and we stand now in a period connected to Psalm 90,<sup>13</sup> that concludes with the verse "May the pleasantness of the L-rd our G-d be upon us... and the work of our hands establish it." This means "the Divine Presence dwells in the work of their hands,"<sup>14</sup> which represents the

8. The Talk of Simchas Torah 5659 - "*HaTamim*" section 1, page 25.

9. Rambam at the conclusion of his work, *Mishneh Torah*.

10. This follows the words of the Rebbe Rashab in the well-known Talk of Simchas Torah 5661 (printed in *Likkutei Diburim* vol. 4, 787:2 ff.) [*Psalm 89, which refers in the conclusion to those who "revile the footsteps of your anointed." Translator's note.*]

11. [*The word "histalkus" literally means elevation and is used to refer to the day of departure of a tzadik from this world. Translator's note.*]

12. *Tavo* 29:3.

13. [*The year 5751 was the year the Rebbe entered his 90th year. According to Chassidic tradition, it is customary to recite the Psalm that corresponds to that year. Translator's note.*]

14. The explanation of Rashi on this verse.

payment for all our accomplishments and work.

\* \* \*

We know that "Action is the main thing"<sup>15</sup> and therefore we publicize everywhere that we stand at the conclusion of our accomplishments and work ("when you go out to war against your enemies"). We are now at the beginning of the period of the payment of the reward, "payment of the reward of the righteous" ("when you come to the land... and you inherit it and you will dwell upon it"). Accordingly, one's work also has to be connected to the days of Moshiach, beginning with learning the Torah concerning Moshiach, Redemption and the Temple. This should be done with tranquillity, joy and a gladdened heart, especially through arranging gatherings of joy. [Such an approach has] particular relevance to the celebration of a wedding and the seven days of feasting (including also strengthening "the custom of Israel" to arrange a meal for the poor). This is all a preparation for the promise that "then (in the time to come) our mouths will be filled with laughter."<sup>16</sup> For the leader of this generation, my sainted father-in-law, whose second name "Yitzchak," which means laughter and rejoicing, is the eighth ("Az" (then) in gematria is eight) leader from the Baal Shem Tov. Therefore, in this generation, we will make it so that "our mouths will be filled with laughter" (not in the future tense, "then," but) in the language of the **present**.

*(From the talk of Shabbos Parshas Teitzei, 14 Elul 5751)*

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15. *Avos* 1:17 - which we learn on this Shabbos.

16. *Psalms* 126:2. See *Brochos* 31a.

IN LOVING MEMORY OF  
OUR DEAR FRIEND AND COPY EDITOR  
Rabbi **Benyomin Daniel (Brad)** ben Reb **Ephraim** ע"ה **Hoffman**  
Passed away on 24 Tamuz, 5783

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